

Ibn Katheer

## Winning hearts & souls

Expeditions and delegations in  
lifetime of the prophet

*Taken from*

**Al-Bidayah Wan-Nihayah**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## Preface to the Revision

*In the Name of Allah, the Most  
Benevolent, the Most Merciful*

**All** praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive



before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the *Hafiz*, the master scholar of *ahadeeth*, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi – may Allah have Mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the *Kursi* (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (*Jahiliyyah*), until the advent of Prophet Muhammad ﷺ, which heralded the end of Prophethood. He then recorded his *Seerah*.<sup>(1)</sup> Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he

(1) *Seerah*: Biography, life story, in particular, of Prophet Muhammad ﷺ.

described in detail. He then described the Hellfire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (*The Ending in Trials and Battles*). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

### *The Plan of Action for This Book:*

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the *ahadeeth* which proved to be baseless or weak and confined ourselves to the *ahadeeth* which are authentic or



parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing *ghareeb*<sup>(1)</sup> *ahadeeth* and narrations and other sources.
12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

**Yoosuf Al-Hajj Ahmad,**

The humble slave of Allah.

Damascus, Ash-Sham (Syria).

2<sup>nd</sup> of Dhul-Hijjah, 1428 A.H.

(1) *Ghareeb*: A *Hadith* which is reported at one or more stages in its chain of narrations by a single narrator.



## *Publisher's Preface*

Verily, all praise and thanks are due to Allah. We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray.

The book *Al-Bidayah (The Beginning)* by the *Hafiz*, the *Imam*, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the *Kursi* and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took



place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad ﷺ. Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called *An-Nihayah Fil-Fitan Wal-Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak *ahadeeth*, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

**Abdul Malik Mujahid**  
Jumadal-Oola 1431 A.H.



## *The Messenger of Allah's Letters to Foreign Sovereigns Inviting Them to Allah and to Accept Islam*

On the authority of Anas Ibn Malik who narrated that Allah's Messenger, peace and blessings of Allah be upon him, wrote to Kisra (Chosroes, King of Persia), Qaisar (Caesar, Emperor of Rome), An-Najashi (King of Abyssinia), and to every (other) ruler inviting them to Allah, the Exalted. The Najashi (Negus) mentioned here was not the same one for whom the Messenger of Allah offered the funeral prayers.<sup>(1)</sup>

On the authority of 'Abdullah Ibn 'Abbas who said that Abu

(1) Related by Muslim, the *Book of Jihad wa Syir*, chapter: "The writing of the Prophet to the *Kuffar* kings calling them to Allah", No. 1774.



Sufyan narrated to me directly saying, "We were merchants and we had been strained by continual fighting until our wealth became depleted. After the armistice, i.e. the Treaty of Hudaibiyah, between us and the Messenger of Allah, peace and blessings of Allah be upon him, I went on a trade mission to Sham (Syria) along with a group (of people) from Quraish. We arrived in Sham when Qaisar, the king of Rome, had defeated and expelled the Persians who had occupied his territory. He also reclaimed the Cross that had previously been lost. When the news of the victory (and defeat of the Persians) reached him, he was residing in Hims, Sham, and walked to Bait Al-Maqdis to offer prayers as a token of his gratitude (for the victory). He was welcomed by the people with great pomp and pageantry. A messenger from the king of Busra came to him with an Arab, whom he had brought, and said, 'O King, this man is an Arab from the people of sheep and camels; he brings you news of events that have occurred in his land,' and in the king's presence he asked his translator to tell the Arab to deliver the news. The man said, 'An Arab from the Quraish has appeared claiming to be a Prophet; some of the people have followed him while others have opposed him. Bloody confrontations have occurred between them in a number of battles, and I left them in that condition.'

The king summoned the head guard and ordered, 'Comb through every part of Sham and bring me someone from this man's country to verify his story.'

Abu Sufyan said, "When we came to him, he said to his translator: 'Ask them who amongst them is the closest in relation to the one who claims to be a Prophet.'" Abu Sufyan added, I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin, and there was no one from Banu 'Abd Manaf in the caravan except myself.' The king said, 'Let him approach me.'

He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Relate to his companions that I am going to ask him about the man who claims to be a Prophet. If he lies, they should oppose him immediately'."

Abu Sufyan added, "By Allah! Had it not been shameful that my companions would label me a liar, I would not have spoken the truth about him when asked, so I spoke the truth. He said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family from amongst us.' He asked, 'Has anyone else from amongst you ever claimed the same prior to him?' I replied, 'No.' He asked, 'Have you ever censured him for telling lies prior to what he claimed?' I replied, 'No.' He asked, 'Was anyone from amongst his ancestors a king?' I replied, 'No.' He asked, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He asked, 'Are they increasing or decreasing?' I replied, 'They are increasing.' He asked, 'Has anyone from amongst those who have embraced his religion become displeased with it and discarded it?' I replied, 'No.' He asked, 'Does he break his promises?' I replied, 'No, but we are now at truce with him and we are afraid that he may betray us'."

Abu Sufyan added, "Other than the last sentence, I could not say anything against him."

Caesar then asked, 'Have you ever fought a battle with him?' I replied, 'Yes.' He asked, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and other times we were.' He asked, 'What does he order you to do?' I said, 'He tells us to worship Allah, Alone, not to worship anything along with Him, and to abandon all that our forefathers worshipped. He orders us to pray, give in charity, be chaste, maintain our promises, and return whatever is entrusted to us.' When I said that, Qaisar said to his translator, 'Say to him: I asked you about his lineage and your reply was that he belonged to



Ibn Al-Waleed has done.”<sup>(1)</sup>

Ibn Ishaq also said that Jadhah had said to them when he saw what Khalid had done to Banu Jadheemah: “The striking (of the necks) has manifested itself. I had warned you concerning what you have fallen victim to.” Ibn Ishaq related that some altercation occurred between Khalid and ‘Abdur Rahman Ibn ‘Awf on the same issue. The latter asked: “Did you carry out an act from the period of Ignorance?” Khalid replied: “I took revenge for your father.” ‘Abdur Rahman responded: “You have lied, you have killed my father’s murderer previously; rather, you have taken revenge for your uncle Al-Fakih Ibn Al-Mugheerah.” There was an altercation between them which came to the attention of Allah’s Messenger, so he said: “Khalid, take your time, and let my Companions be (i.e. none should revile my Companions), for if you have as much gold as Uhud and you were to spend it (all) in charity, it would (still) not amount to as much as the early morning striving or evening striving of one of my Companions.”<sup>(2)</sup>

### ***The Dispatch of Khalid Ibn Al-Waleed to Destroy Al-‘Uzza***

Ibn Ishaq related that afterward, Allah’s Messenger, peace and blessings of Allah be upon him, dispatched Khalid to destroy Al-‘Uzza, which was an idol housed surrounded by palm groves and venerated by Quraish, Kinanah and Mudar. Its custodian and its drapers were from Banu Shaiban from the clan of Banu Sulaim who were allies of Banu Hashim. When its custodian, As-Sulami, heard of Khalid’s movement toward the idol, he hung his sword on the Al-‘Uzza and then rushed to the hill where it was located

(1) Related by Al-Bukhari in the *Book of Maghazi*, chapter: “The dispatching of Khalid.” No. 4339.

(2) Related by Ibn Hisham in *Seerah* 5/97.

while saying:

*O ‘Uzza, in a manner that is unprecedented, be prepared*

*For Khalid, jettison your veil and be prepared*

*For O ‘Uzza, if you do not kill a man like Khalid*

*You will be displaced and cut short in haste*

When Khalid came to the idol, he destroyed it and returned to Allah’s Messenger, peace and blessings of Allah be upon him.

### ***The Length of the Prophet’s Stay in Makkah***

There is no disagreement that he spent the remainder of the month of Ramadan shortening prayers and not fasting. This is a proof for some of the scholars who argue that if a traveler does not intend residency, then he may shorten the prayers and refrain from fasting for 18 days according to one of the two opinions.

Al-Bukhari related that Anas Ibn Malik said: “We stayed with Allah’s Messenger, peace and blessings of Allah be upon him, (in Makkah) for ten (days) and we were shortened the prayers.”<sup>(1)</sup>

Al-Bukhari related that Ibn ‘Abbas said: Allah’s Messenger stayed (in Makkah) for 19 days offering prayers of two *raka’ahs* (i.e. shortening them).<sup>(2)</sup>

‘Imran Ibn Husain said: “I participated in military expeditions with the Messenger of Allah, peace and blessings of Allah be upon him, and I witnessed the Conquest along with him. He

(1) Related by Al-Bukhari in the *Book of Maghazi*, chapter: “The sojourn of the Prophet in Makkah.” No. 4297.

(2) Related by Al-Bukhari in the *Book of Maghazi*, chapter: “The sojourn of the Prophet in Makkah.” No. 4298.